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A LETTER

K Sharpe (G.)

TO

THE RIGHT REVEREND THE LORD BISHOP OF OXFORD,

FROM

THE MASTER OF THE TEMPLE.

CONTAINING

REMARKS UPON SOME STRICTURES MADE BY HIS GRACE THE LATE ARCHBISHOP OF CANTERBURY, IN THE REVD. MR. MERRICK's ANNOTATIONS ON THE PSALMS.

LONDON:

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M DCC LXIX.

A

L E T T E R

TO

THE RIGHT HONOURABLE

THE LORD MAYOR OF LONDON,

FROM

THE MASTER OF THE TEMPLE,

CONCERNING

HIS CHARGE THIS AFTERNOON AT GUILDHALL,

IN THE CASE

OF THE KING AGAINST

K E N D O N.

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A LETTER TO THE RIGHT REVEREND THE LORD BISHOP OF OXFORD.

MY LORD,

YOUR lordſhip will forgive the liberty I take in addreſſing myſelf to you on the preſent occaſion.—I ſubmit to your learning:—I appeal to your candor.

The critical obſervations upon the Pſalms in your juſtly celebrated Prelections have been received with general

A applauſe

applauſe by the learned in every part of Europe: and the late editor of Annotations upon the Pſalms, I am perſuaded, will agree with me, that the moſt valuable parts of that performance were communicated tō him by your lordſhip. This is evident from his preface; in which he makes his firſt and beſt acknowlegements to the lord biſhop of Oxford.

That my name is mentioned by the editor is owing to your lordſhip, who was pleaſed, in Remarks upon Pſalm cx. to refer him to Dr. Sharpe's Second Argument in Defence of Chriſtianity, chap. viii. 8. "where, you ſay, he explains "critically and theologically the whole "Pſalm [1]."

[1] Annotations upon the Pſalms, p. 224.

Could

Could I perſuade myſelf that every reader would have recourſe to the book, to which your lordſhip refers him; and not form his judgment of me and my opinions from the very ſhort and imperfect repreſentation of them by the author of anonymous notes in that which the editor calls a very ELABORATE diſſertation on the cx^th Pſalm, in the Appendix, N° 6. p. 313. I ſhould not trouble your lordſhip, the public, or myſelf with the following remarks.

It is not becauſe the interpretation I have given of that very difficult Pſalm is my own, that I now appear in the defence of it. No, my lord, I have no prejudice in favor of any opinions.——I aim at truth, and truth only; and with gratitude am ready to acknowlege the correction of any miſtakes I may unfortunately, not wilfully,

have committed. I deſire only to be read, and leave every reader to judge as freely for himſelf as I ſhall do.

That object preſented intire and in full proportion may be graceful, which when mangled and diſmembered will diſguſt us.——In controverſy it rarely happens that the opinion we oppoſe is decorated with thoſe ornaments with which, through a partial fondneſs, we often dreſs our own. The repreſentation of the one will be faint and languid, when the other is drawn up with force and perſpicuity. Sometimes the ſentiment that is to be diſcarded is ſuffered only to appear obſcurely, and at a diſtance; whilſt the other is brought forwards and placed in the moſt favorable light.—— Omiſſions alſo and inſinuations will often reduce a ſtrong argument to a conſumptive one——to a bare ſkeleton, or the

ghoſt only of what it was. Every man ſhould, therefore, be heard for himſelf: his own reaſoning ſhould be delivered in his own words, at full length: and of all other perſons he is the moſt improper to contract or abridge an author's meaning, who ſcarce allows him to have any meaning at all.

I ſhall be ſorry if I give the leaſt offenſe to any one, or ſeem in any degree to depart from the reſpect due to the memory of an eminent prelate, by the freedom I have taken in aſcribing the notes by Anonymous to his Grace the late Archbiſhop of Canterbury. His editor very plainly points him out in the preface to the Annotations, uſing your lordſhip's words, *virum ſummâ eruditione, ſummo loco*. Whatever motive might have influenced his Grace, when living, not to be known as the author of theſe notes

and

and the appendix, there can be no reaſon now he is dead, why he ſhould not be known by his works, and have all the merit due to him from his writings. Modeſty, ſometimes, and a prudent averſion to open controverſy, may induce men to conceal their names for a time, who could have no juſt objection to have them made public after their deceaſe.

I make no apology to the editor as he will derive ſome benefit from this diſcovery. It is to his honor that the learned labors of the late Archbiſhop are united in one volume with his own; of which the public being hereby adverтiſed, the demand for his book, in all probability, will be very conſiderably increaſed.

It is not my deſign to enter into the merits of this work: the characters of the

the authors are too well known in the learned world to require any eulogium from me. Your lordſhip's name alone is ſufficient to recommend it to the inquiſitive and judicious. I write not to find fault with others, but to vindicate myſelf: and your lordſhip, I am ſure, will forgive me, if I ſay, I am not convinced by any thing Anonymous or the editor have ſaid that I have miſtaken the ſenſe of David in Pſalm cx. It is not, however, my intention to oppoſe what they have advanced, farther than may be neceſſary to explain my own words, and do juſtice to my own opinion. The features of which having been a little diſtorted by an imperfect copy of them, I ſhall endeavour to reſtore: after which, if it ſhall appear agreeable, it is at the reader's ſervice; if deformed, he is as welcome to turn away from it.

If

If I am miſtaken in the interpretation of one or two words in Pſalm cx. it is ſome comfort, however, that I am not alone, having advanced nothing ſo very ſingular as not to have one companion at leaſt to ſtray with me. Nor am I ſo tenacious of one ſingle ſenſe of a word, which admits of various ſenſes, as to contend for it vehemently with any one. If the ſame word which ſignifies *to ſhake*, ſignifies alſo *to wound*, it is indifferent to me which is uſed; but if the general purport of the word is by *agitation* or by *wounding*, to *cleanſe*, and *purify*, to *reform*, to *brighten*, and to produce ſomething good, ſurely ſome hopes may reaſonably be entertained that the *wound* is not ſo deſperate or dreadfully deſtructive, but that ſome benefit may be derived from it. If this is a miſtake, it is, I hope, as venial as it is merciful. And, if in the laſt verſe of the Pſalm I

am ſo unfortunate as not to have pleaſed his Grace, I have, however, the ſatisfaction not to contradict or oppoſe him, who ſays, he " knows not what ſenſe " to fix upon it."

Indeed I deſire to have no other adverſary to encounter with than the infidel. Him I am ready to meet upon his own ground, and I would not by any means avoid him, like a late champion, of whom his Grace, in a converſation I had with him, was pleaſed to ſay——he did not indeed fling away his ſhield—— but he retreated ſword in hand.

The Second Argument for Chriſtianity was intended as an anſwer to all the objections, which have ever been made againſt the proving of Chriſtianity to be true from propheſies. In the proſecution of this deſign, no propheſy is mentioned

that was not delivered long before the event predicted by it. No propheſy inſiſted upon that might ſeem to admit of different ſenſes or applications, and have been formerly accompliſhed in ſome other perſon or event. In all the propheſies produced the original text is no where diſturbed or altered; and the moſt literal ſenſe is always taken. [a] "All is "plain, ſimple, natural: no double "ſenſes, no double accompliſhments, "no accommodations contended for—— "The author oppoſes no advocate for "Chriſtianity, but addreſſes himſelf "particularly to ſuch as have ſuppoſed "the evidence for it not ſo demonſtra-"ble as it appears to him."

He very readily acknowleges that many other propheſies, beſides thoſe he has

[a] Introduction to Second Argument, p. xiii.

made

made uſe of, might have been inſiſted upon; but then he hopes it will be admitted that the moſt important circumſtances in the life and character of Chriſt, with the conſequences of his death and reſurrection, are clearly contained in thoſe produced by him. He undertook to prove the truth of Chriſtianity from propheſy: and, if he has ſucceeded in this attempt, he hopes he may be forgiven though he has not thrown together all the propheſies, which may be ſuppoſed to relate to the Meſſiah. He might not find himſelf equal to ſo great a taſk. The ſame ſuit of armour that fits one man may be unfit for another. David refuſed to go againſt Goliah in Saul's armour. Conviction doth not ariſe from the number, but from the force and propriety of arguments.

One celebrated oracle could not poſſibly be omitted, though ſome parts of it are ſuppoſed to be not a little obſcure. This is Pſalm cx. to which Jeſus himſelf appealed. The Jews in his days, and many of them ſince, have acknowleged it to be written by David, and it is by them applied to the Meſſiah. Nothing can be more certain: for David himſelf ſaid, ſpeaking by the holy ſpirit, "The Lord (Jehovah) ſaid unto my "Lord (Adonai) ſit thou at my right "hand until I make thine enemies thy "footſtool."—Theſe are the words of our Lord to the Jews when he puts this queſtion to them—"David [3], therefore, "himſelf calleth him Lord, whence is "he then his ſon?"

[3] Compare Mark xii. 37. with Luke xx. 41. 44.

To ſit at the right hand of God is peculiar to the Meſſiah. Whenever this circumſtance is mentioned, we cannot err in the application of it to [4] Chriſt. For with Euſebius [5] in his Evangelical Preparation, and alſo with the Archbiſhop in notes upon Pſalm lxxx. we may put the queſtion—"If the man "of God's right hand be the man "placed there, can any but Meſſiah be "meant?"

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4 See Pſalm xvi. and lxxx.

5 Τινι γαρ αλλῳ θεμις ὑπονοειν τα δεξια δια της Αγεννητε Θεοτητος παραχωρεισθαι, η μονῳ τῳ περι ὃ ὁ λογος; ὃν ὁ αυτος Προφητης εν ἑτεροις λεπτοτερον διασαφει Λογον τε Πατρος, Δημιυργον των ὁλων ὑφισαμενος ειναι τον θεολογημενον, εν οἱς φησι, Τῳ Λογῳ Κυριε οἱ ὑρανοι ετερεωθησαν. Και Σωτηρα δε τον αυτον των δεομενων της παρ' αυτε θεραπειας εισαγει, λεγων, Απεστειλε τον Λογον αυτε και ιασατο αυτες. Lib. xi.

Pſalm

Pſalm cx. is allowed by all Chriſtians, and may be proved againſt all adverſaries, to contain a propheſy concerning Chriſt; a declaration from God the Father of the exalted ſtate and dominion of Chriſt; of his everlaſting prieſthood, and triumphs over his enemies, who were made his footſtool.

This being acknowleged, if we have the misfortune to differ in matters of leſs importance, wherein all are not agreed, and where his Grace himſelf was ſo much at a loſs as not to be able to fix upon any preciſe and determinate meaning; if we are not ſingular in any opinion, nor have advanced any thing that is not ſupported by the authority of the beſt writers, and a diligent and critical diſquiſition into the ſenſe and meaning of the original; if we have not preſumed dogmatically or

inſolently to impoſe our interpretation upon others, or refuſed to admit of one more rational and conſiſtent, whenever and by whomſoever it may be offered: if, on the contrary, what is ſaid is by ſuppoſition until ſomething more pertinent is produced, we may expect not only to be forgiven, but to be treated with the ſame candor at leaſt with which we have treated others, from whom we differ, and not to be charged with the guilt of "arbitrary and forced meanings"—for ſurely, *differentia opinionum et unitas opinantium non ſunt ἀσυνάτα.*

The firſt place, in which I have the honor to be mentioned by his Grace is under the word גריב [6], and at our firſt meeting we agree very well. Pere Houbigant,

[6] Appendix, p. 317.

following

following the antient verſions, begins the third verſe, *with thee*, inſtead of, *thy people*.—" The expreſſion ברתנדב עם " Jud. v. 2. Dr. Gregory Sharpe, in his " Second Argument for Chriſtianity, " thinks deciſive againſt reading עם " (*with*) here [7].—And indeed *with thee* " *ſhall be free-will offerings*, i. e. *pre-* " *ſents ſhall be made thee*, doth not ſeem " a natural tranſlation."——In our Engliſh Bibles we read *thy people ſhall be willing*.

In the Arabic the word ندب ſignifies ſomething more than *willing*, *agilis*, *expeditus*, *egregius*, *nobilis*. Hence I ventured to tranſlate the word *egregious for worth and readineſs*, *eminently zealous*,

7 See other arguments in the Second Argument for Chriſtianity, p. 295.

which

which is agreable to the Engliſh tranſlation, and the character of the apoſtles and diſciples of Jeſus, of whom it is ſpoken.

The obſervation upon this is, "there "ſeems no need of Dr. Sharpe's Arabic "ſenſe, *ſhall be egregious for worth and "readineſs:* which indeed is not very "different from the [8] preceding."—— So then at the worſt there is no harm done by having recourſe to the Arabic in this inſtance; and I am heartily glad of it.

If the reader will be at the pains to turn to the Appendix, p. 312, he will find his Grace is not averſe to all ſup-

[8] "*Thy people*" (repeating the word *people*, not repeated in the original) "*ſhall be a people of free-*"*will offerings.*"

port from kindred languages. The neceſſity of conſulting the oriental dialects is evident in a thouſand inſtances; and eſpecially in every word of rare occurrence and dubious ſignification. Clodius has compiled a lexicon of ſuch words, principally explained from the Arabic. And indeed few are the words and phraſes in Hebrew, which do not admit of illuſtration from compariſon with the other oriental dialects. It was, therefore, thought proper to premiſe, in the critical and theological diſſertation upon Pſalm cx. in the Second Argument, as follows—" I ſhall take the liberty of " comparing the oriental dialects, in " order to obtain the full meaning of " the expreſſions: and where I find the " ſame word in Hebrew and Arabic, of " making all the uſe I can of the latter; " which I think not only fair, but ne- " ceſſary; the points, the conjugations,

" the

" the grammar of the Hebrew dialect,
" having been taken from the Arabians;
" the book of Job being written in old
" Arabic; and without a competent
" knowlege in that copious language,
" many words, many paſſages in the old
" ſcriptures being inexplicable. They
" who are ſkilled in this language are
" the only competent judges of the
" truth of this aſſertion; and to them
" I ſubmit myſelf with pleaſure—hav-
" ing much to object againſt thoſe who
" have but a moderate ſhare of know-
" lege in what they call the Hebrew [9]
" tongue."

Upon theſe words—*in the day of thy power*, or *of thy army*——Anonymous mentions the different ſenſes given by

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9 Page 287.

Bochart and Sharpe; but as he does not determine which is right, the reader is at liberty to chooſe for himſelf.

In the following paragraph Sharpe is again introduced as ſaying — "if any "change were to be made in the text, "he would put *ſhoutings* from הרד in- "ſtead of הררו [10]."——Sharpe's words are—"if I could admit;"—for he proteſts againſt any alteration of the text whilſt he is employing it as an evidence in favor of Revelation.—"Is it fair; is "it lawful to alter records or teſtimo- "nies to make them ſtronger in favor "of him who produced them as evi- "dence? Is not this to betray rather "than to ſerve a cauſe? What would "an upright judge in any court of judi-

[10] An emendation propoſed by Pere Houbigant.

"to

" cature ſay to the man, who ſhould " dare to be guilty of ſuch illicit [11] prac- " tices?"—Let us, therefore, grant that " הרד is never plural but here; and " perhaps here may be ſingular with " a paragogic ו—and that it is never " joined with קדש"—i. e. in any other place. The word is rarely found, and from ſome few inſtances only it ſeems not very reaſonable to form a general rule. If הרד is not in any one place out of five joined with קדש, ſomething like to *holy ſhoutings* may, however, be found in 2 Chron. xv. 14. when " they ſware " with a loud voice and with [12] SHOUT- " ING, and with trumpets and with cor- " nets: and all Judah rejoiced at the " oath: for they had ſworn with all " their heart, and ſought him with their

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[11] P. 262. [12] ובתרועה.

" whole

" whole deſire, and he was found of " them: and the Lord gave them reſt " round about."—If upon occaſion of that covenant with God, his people may be ſaid to have rejoiced with a holy *ſhouting*, with as great propriety at leaſt may the army of the apoſtles and their diſciples, the ſaints of the moſt High, the people of Chriſt, be ſaid to ſhout with holy ſhouting in the promulgation and ſupport of a far better covenant. When our Saviour rode to Jeruſalem, " a very great multitude ſpread their " garments——and the multitude that " went before and that followed cried, " ſaying, Hoſanna to the ſon of David: " Bleſſed is he that cometh in the name " of the Lord [13]." Signal teſtimonies that this was the day of his power;

[13] Matt. xxi. 8, 9.

which

which was acknowleged by loud and joyful acclamations. When he made his public entry as the ſon of David, and the KING that cometh in the name of the Lord—" the whole multitude of the " diſciples began to rejoice and praiſe " God with a LOUD VOICE—for all the " mighty works they had ſeen [14]." Theſe were holy ſhoutings from an army of the diſciples.

But no alteration is contended for by Dr. Sharpe. On the contrary he ſays, " the text MAY admit of an eaſy inter- " pretation, NON VARIATA LECTIONE. " In the temple were the cherubim and " the appearance of a man above the " firmament on his [15] throne. And " what an army the temple ſometimes

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[14] Luke xix. 37. [15] Ezek. i. 26, 27, 28.

" con-

" contained, may be known from com-
" paring 2 Chron. xxiii. with 2 Kings
" xi. in the hiſtories of Athaliah and
" Joaſh. And this glorious appearance
" of the people of God may as well be
" applied to the ſaints under the New
" as under the Old diſpenſation; eſpe-
" cially when we conſider how often the
" writers of the new ſcriptures allude to
" practices in the old, and borrow the
" ſtrongeſt images from it: we cannot,
" therefore, expect that the old pro-
" phets, even when they ſpeak of the
" future age of the Meſſiah, ſhould not
" ſpeak of men and things as they ap-
" peared in their own [16] times."

His Grace having aſked " what ſort
" of an army would the courts of the

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[16] Page 290.

" ſanctuary

" ſanctuary hold?" adds——" Sharpe " ſaith, this may be known from the " hiſtory of Joaſh and Athaliah. But " a few hundreds would ſuffice for all " that is there related."——The reader is deſired to look into his Bible, where he will find the Levites, and ALL Judah and ALL the people, EVERY man having his weapon in his hand, and the captains of hundreds that were ſet over the hoſt, ALL aſſembled on this great occaſion. If this image is not ſtrong enough, in the temple were the cherubim, repreſenting all the people of God, the whole army of Iſrael and Judah, under their four [17] ſtandards, with their leader upon his throne.—After all, this is not peremptorily inſiſted upon by the author

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[17] See this proved in a diſcourſe upon the Riſe and Fall of Jeruſalem, 2d edit. p. 41, 42.

of the Second Argument, who ſays, "If the beauty of holineſs means the "temple, Jeſus was found there when "twelve years old, "ſitting in the midſt "of the doctors, both hearing them "and aſking [18] them queſtions." And of himſelf our Saviour ſays, "I ſat daily [19] "with you, teaching in the temple"— "Some have ſuppoſed it to mean not "the temple, but the beautiful and holy "city of Jeruſalem. In this ſenſe, the "rod of his power came from thence, "and the goſpel, which is the "POWER "of God [20] unto ſalvation," was firſt "preached [21] there."—His Grace ſays, "the *beauty of holineſs* may ſignify ei- "ther that of a right diſpoſition of heart, "or the beautiful manner that ſuits the "ſervice."—Both ſeem to be included

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[18] Luke ii. 46.
[19] Matt. xxvi. 55.
[20] Rom. i. 16.
[21] Page 291.

in

in the tranſlation given by Dr. Sharpe in theſe words—*Thy people (ſhall be) eminently zealous in the day of thy army (ſhall ſhine) in the beauties of* [22] *holineſs.*—— For the apoſtles and diſciples of Jeſus are declared to be the light of the world, whoſe light ſhould ſo ſhine before men, that they might ſee their good works and glorify God. Matt. v. 14. 16. Nothing can be more beautiful or glorious than this light of holineſs, the progreſs of which, till it has gained its meridian luſtre, is thus deſcribed by the wiſe man —" The path of the juſt is as the ſhin-" ing light that ſhineth more and more " unto the perfect day." Prov. iv. 18.

" Bochart, Le Clerc, Hare, Lowth, " Sharpe, and others"—let me add par-

[22] Page 308.

ticularly the author of the Chaldee Paraphraſe, "underſtand ילדתך to mean "*thy young* [23] men."—"Lowth and "Sharpe adopt the ſenſe of Progeny.—"Sharpe adopts Lowth's interpretation "here."

I cannot but congratulate myſelf on being found in ſuch good company.—I am particularly glad in meeting your lordſhip here.—All together we may have ſome pretenſions to inquire into the meaning of an oriental word: and all agreeing, may have ſome chance to be in the right too: Ὁ δε Αρχιερευς επεχει. His Grace does not chooſe to declare his opinion.—May we not preſume on this as on other occaſions, that ſilence gives conſent?—and then all is well.—But

[23] See every paſſage in which this word occurs conſidered in Second Argument, p. 292.

if

if his Grace does not object to this interpretation, neither can he be ſaid to admit it, becauſe "Chriſtians are uſu-" ally called in ſcripture the children of " God, not of Chriſt. He calls them " indeed children, but not his children. " *He ſhall ſee a* (not his) *ſeed.* Iſai. liii. " 10. *A* (not his) *ſeed ſhall ſerve him.* " Pſ. xxii. 32. In Hebrews ii. 13. is a " quotation, *Behold I and the children* " *which God hath given me:* and this is " the neareſt to a proof, yet not with-" out its [24] obſcurity."—Whatever is given to him may, therefore, be called his. *All power* [25] *in heaven and earth*, and *a name* [26] *above every name.* Diſciples are called children: ſuch were the ſons of the prophets. The apoſtle Paul calls the converts he had made his chil-

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[24] Appendix, p. 322. [25] Matt. xxviii. 18.
[26] Phil. ii. 9.

dren.

dren. "My little children, of whom I "travail in birth again, until Chriſt be "formed in you." Gal. iv. 19. And in another place, "I have BEGOTTEN "[27] you through the goſpel." And our Saviour, of whom it is ſaid in Iſaiah [28], "He ſhall ſee of the travail of his ſoul; "ſhall be ſatisfied;" was to reap the fruits of his doings, the ſeed he had ſown. When "the hour was come in "which the ſon of man ſhould be glo-"rified," he ſays unto his diſciples, "Verily, verily I ſay unto you, except "a corn of wheat fall into the ground "and die, it abideth alone: but if it "die, it bringeth forth much [29] fruit." Our bleſſed Lord ſeems in this, as in ſeveral other places, to allude to that famous oracle publiſhed concerning him-

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[27] 1 Cor. iv. 15. [28] Ch. liii. [29] John xii. 24.

ſelf

ſelf in Iſaiah liii. where he is called "the lamb," and is ſaid to be "reckoned among the tranſgreſſors:" "for "the things concerning me," ſays Jeſus, "have an end." Where alſo it is ſaid, "he ſhall ſee ſeed, prolong days." This ſeed is the produce of the corn of wheat, which by "dying bringeth forth much "fruit." That our Saviour here ſpeaks of himſelf is evident from the verſe immediately preceding, wherein he ſays, "the hour is come that the ſon of man "ſhould be glorified." And in ver. 32. "I, if I be lifted up from the earth, "will draw all men unto me." In theſe words he ſhewed the neceſſity of his death in order to the finiſhing and completing the character he had aſſumed, and his being raiſed or lifted up by a reſurrection to glory, dignity, and power —at the right hand of God.——In another place, "he that ſoweth the good

"ſeed

" ſeed is the ſon of man: the good ſeed " are the children of the [30] kingdom." —Theſe expreſſions of our Lord admirably well explain the uſe and meaning of the ſame word in Iſaiah.

In the next place I am unfortunately accuſed of giving an " arbitrary and " forced meaning" to the word מחץ. " Sharpe tranſlates it *ſhall ſhake and* " *reform*, from an Arabic root, which " he renders verbatim from Caſtle, *con-* " *cuſſit*, which is Caſtle's firſt ſenſe, *à* " *ſordibus purgavit, purificavit*, which is " his third ſenſe; only omitting words, " which ſhew, that Caſtle doth not " mean metaphorically. Such arbitrary " forced meanings cannot be admitted." P. 331.

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[30] Matt. xiii. 37, 38.

Here

Here I muſt take leave to aſſure the reader that Sharpe did not conſult Caſtle upon this Occaſion, nor can he conceive why Anonymous ſhould refer to Caſtle, and not to Golius, unleſs it were to find occaſion for complaint.

The ſenſes of صحص in Golius are, I. *cucurrit. jactavit. concuſſit. excrevit. à ſordibus purgavit, purificavit. expolivit. nitidam fulgentemque reddidit. fulſit, aufugit.* II. *Probavit*, &c.—Here are no words omitted, no ſkipping from the firſt to the third ſenſe; nor are the meanings forced and arbitrary. When I read this complaint againſt me in the Appendix I turned to Caſtle; and to ſave time and trouble to the reader have inſerted in the notes what he ſays upon the Arabic [31] word صحص.

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[31] صحص *prim. fut.* A. cucurrit *dorcus.* jactavit *pedem ſuum animal* jugulatum *cc* ב. v. רחץ. concuſſit *terram*

The firſt ſenſe here given implies *agitation:* and the general meaning is *by agitation to reform, cleanſe, brighten, ſeparate.* If "Caſtle doth not mean me-"taphorically," neither do I. The ſe-

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terram pede ſuo. cca & ב. 2. Exercvit *merdam ſuam. cc* ב. 3. A ſordibus purgavit, purificavit aurum igne. *cca* & ב. expolivit, nitidam fulgentemque reddidit *cuſpidem haſtæ.* cca. 4. Intrans, fulſit, micuit, *fulmen, ſpecies apparens* aquæ. 5. Fugit, aufugit *à me. cc* מן. *G.* 6. Jecit *telum* cc ב. *Gig.* Condonavit, Rom. ii. 27. II. *id. Cor. Sur.* 3. 140. Probavit, experimento probatum reddidit. 2. Elegit, ſelegit. *cca.* ג׳׳׳. *i. q.* נקץ *nákkaſa* imminuit: exemptis nerveis partibus puram mundamve effecit *carnem. cca.* IV. Fulgorem *ſol* extulit: *ut poſt* eclipſin. VII. Evaſit, & elapſus fuit. 2. Conſedit, & ſedatus fuit tumor. *G.* 3. Apparuit, emerſit ab obſtantibus *ſol. ſec.* Cum accepta habetur res. *Gig.* Act. i. 2. Validius corpore, durus naturâ *equus. tert.* Detritis villis æquabilis, & lenis *funis. quart.* Micans *fulmen. G.* 2. Alacriter incedentia *jumenta.* 3. Declinatio, deflexio. v. חאץ *Gig. quint.* Nitens, fulgenſque *cuſpis.*

cond ſenſe, *excrevit merdam ſuam*, could not poſſibly be taken, and was, therefore, without any art or deſign omitted. The firſt and third, and almoſt every other ſenſe favors my interpretation.

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2. Validus corpore, & naturâ *camelus*. v. *Cor. Sur.* 41. 48. & 42. 35. & 50. 35. *ſext.* Qui promiſcuè excipit excuſationem cujuſvis, *ſ.* verum quis. *ſ.* falſum dicat. *G.* 2. Mendax. *ſept.* Strenuâ naturâ *equus. Gig. i. q.* 2, *ſec. oct. i. q. quint. G.* 2, c אלקוא—Integer, à malo abſtinens *vir. non.* Act. ii. & Diminutio, *Gig.* ¶ *dec. Fut.* A. Lac merum propinavit citra aquæ miſturam. *cca p.* 2. Sincerum commonſtravit, præſtitit*ve amorem. cca r. G.* 3. Credidit narrationem. *cca r.* 4. Contudit, conſuffit, conquaſſavit. *Gig.* 5. *Mediâ Keſſ.* lac merum potavit. 6. *Mediâ damm.* purus, putus, ſincerus fuit. II. Abſtulit, condonavit, expiavit, *peccata.* Heb. viii. 12. c. x. 11. *Er. cca*, & כפר. Purificavit. 2, c אלוד——ſincero amore proſecutus fuit *illum. cca p*, & ſincerus fuit *illius* amor. IV. *i. q.* II. *Gig.* Expiavit. Heb. viii. 12. 2. *i. q.* 1, 2, I. *cca.* V. *i. q. vig. ſept. vel pro eo*, Rom. viii. 22. *Er.* VIII. *i. q.* 3, I. 2. Extractum fuit butyrum, &c.

Having declared that I ſhould make all the uſe I could of the Arabic, and compare the oriental dialects in order to obtain the full meaning of expreſſions, I could not, conſiſtently with ſuch declaration, ſuppreſs the meaning of the word محص in a kindred language, to the uſe of which Anonymous does not on other occaſions object. It ſeems more arbitrary to forbid an Enquirer this aſſiſtance, than for him to make uſe of it. I force no meaning upon the reader, nor extort it by violence from Caſtle or any other author. If any one prefers the ſenſe of *wounding* to that of *ſhaking*, I am ſo much an enemy to force and arbitrary proceedings, that I ſhall not in the leaſt oppoſe it.—The liberty we take of thinking freely for ourſelves is not to be denied to others. Having delivered my own opinion, the reader may receive or reject it as he pleaſes: and I ſhall

very

very readily resign it myself when better informed.

Anonymous adds, "nor is it in the "day of his wrath that God reforms "kings."—With the prophet Isaiah I reply, "when thy judgments are in the "earth, the inhabitants of the world "will learn [31] righteousness.—One end of punishment is certainly to reform; and God in the midst of severity may be said to pursue mercy.—Conversion follows judgment, from which mercy is not totally excluded.—"He shall exe-"cute judgment in the nations with a "great army: He shall [32] *shake*" (read *wound*, if you please)—and then follows what is presumed to be the end of God's wrath, which is to *reform* and *convert*

[31] Isai. xxvi. 9. [32] Ps. cx. 6.

others

others by the vengeance he may inflict upon hardened, impenitent, and incorrigible offenders. And the author of this interpretation thinks he has ſufficient authority from the oriental word محص to connect in this manner God's mercies with his judgments; and with the prophet Habakkuk to pray, "O "Lord, in wrath [34] remember mercy;" and with the Pſalmiſt to ſay, "I will "ſing of mercy and judgment to thee [35], "O Lord."—After all, to *wound* is not to *deſtroy*.—One of the moſt awful judgments is pronounced in Revel. xi. 13. "And the ſame hour was there a great "earthquake, and the tenth part of the "city fell; and in the earthquake were "ſlain of men ſeven thouſand; and the "remnant were affrighted, and gave

34 Chap. iii. 2. 35 Pſ. ci. 1.

"glory

" glory to the God of heaven."—This city is [36] Rome; and the judgment threatened in Pſalm cx. is upon " the

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[36] If Jeruſalem and not Rome is the city here underſtood, the argument is ſtill the ſame: and reformation or converſion follows judgment, for a remnant is ſaved. The reaſons, however, which determine me to believe the city to be Rome and not Jeruſalem are, 1. The great city (verſe 8.) is often mentioned in this book, and every where means Rome. Chapters xvii. xviii. of this propheſy certainly deſcribe that city, and verſe 16 of the former chapter is now actually accompliſhing. 2. Jeruſalem was not then, nor has it ever ſince been, " a " great city." 3. Jeruſalem is in this book called " the holy city." 4. Rome, on account of her impurities and corruptions, may with equal propriety be compared to Sodom and Ægypt, as in ch. xvii. 5. be called " Myſtery, Babylon the great, the mo- " ther of harlots and abominations of the earth." 5. Chriſt was not crucified in the city of Jeruſalem; for " he ſuffered without the gate." Heb. xii. 12. 6. Chriſt is crucified daily in the ſacrifice of the maſs in Rome; and the croſs is by ſome ſuppoſed to be the

"chief over the great land," the Roman empire. Earthquakes are with more propriety expreſſed by *ſhaking* than *wounding:* and, when a remnant is to be ſaved, to *ſhake* and to *convert* are properly connected. See Ezek. xxxviii. 19, 20. 23.

"He (Sharpe) ſaith that Jeſus did "not ſtrike through kings. To which "adverſaries will reply, that ſince the "perſon here meant did, He is not "meant." This remark is—— but I forbear. Anonymous himſelf allows the word to ſignify in every place to *wound*,

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the mark of the beaſt. 7. Ὅπου ὁ κύριος αὐτῶν ἐσταυρώθη, *ubi dominus eorum crucifixus eſt, where their Lord is crucified.* The verb ἐσταυρώθη is in the aoriſt or indefinite time, and may be tranſlated as preſent or future, *is* or *ſhall be crucified:* true of Rome, not of Jeruſalem.

and

and in one place by an arrow. Is Sharpe to be refuted merely becauſe the adverſary may quote the Engliſh tranſlation againſt him? Would Anonymous have allowed this in his own caſe?—But it follows, "He deſtroyed both the Jewiſh "and the Roman perſecutors, and will "deſtroy all the enemies of his church." —Saul will tell us, not to mention any more modern inſtance, that he, a Jew, a Roman, and a perſecutor, was reformed and not deſtroyed. And, without impeaching the juſtice of God, we may charitably preſume that ſome of the enemies of the church of Chriſt may have been *ſhaken* ſo as to be *reformed*, though he will certainly deſtroy all enemies not converted by his judgments. But enough of this. Let the reader judge for himſelf.

"Aben Ezra ſupplies אשר before
"מלא, and tranſlates *he ſhall judge*—
"*who is full of bodies.* i. e. who hath a
"great army: and Sharpe follows this,
"becauſe we ſay a *corps* [37] or body of
"men."—With what view, or to what purpoſe Sharpe is thus repreſented, I do not venture to gueſs. But ſurely he ſhould not have been ſaid to have followed Aben Ezra becauſe we ſay a *corps*, &c. as if that had been his only reaſon, who produces ſeveral other reaſons, and employs ſix pages in removing what he thinks the greateſt difficulty in this pſalm. We read in our Engliſh bibles, "He
"ſhall fill the places with the dead bo-
"dies." But in the original no word is to be found for *the places*, and מלא is not in the future, *he ſhall fill*, but *who is full* or *filled*, *ſtipatus*, in the Arabic ملأ.

[37] Appendix, p. 331.

auxi-

auxiliatus fuit. Which is very near the ſenſe given by Aben Ezra. Houbigant, by changing a letter, introduces *vallies*: thus *the dead bodies* diſappear indeed, and all ſenſe with them.

If *guyath*, *bodies*, is derived from a ſimilar word in the Arabic, it may then ſignify *tents* or *armies*. Sharpe ſays he has met with a paſſage in the *Sohar* or other book in which the word has been uſed for *the heavenly hoſt*. He then delivers the opinion of Aben Ezra, in his own words, in Hebrew and Engliſh, as of very great authority. After this follow ſome obſervations upon the interpretations given by Mr. Green and the late Dr. Sykes. And then he adds, "I think the authority of that great "rabbi Aben Ezra" (to whom he often refers in his Second Argument as to a moſt able critic and grammarian) "for

" the meaning of a Hebrew word is not " to be ſlighted; and he interprets *full* " *of bodies*, by *an army of men*. And " may we aſk, where is the difference " between *many bodies of men*, and an " *army of men?* In Neh. ix. 37. and " Ezek. i. 11. 23. the word *guioth* ſig- " nifies *bodies, living bodies*, not *carcaſſes*. " And from the Latin word *corpus* we " have two words, the one *corpſe*, ſig- " nifying *a dead body*; the other *corps*, " a *body*, or *company* or [38] *regiment* of " men." This is merely to ſhew that the two words in Hebrew and Engliſh, *guioth* and *corps*, are perfectly ſynonymous. He then proceeds to another obſervation. *Guioth* not only ſignifies *bodies*, but the *middle* of things: which latter ſignification he finds frequent in the Syriac. The pretorian band among

[38] Second Argument, p. 302, & ſeq.

the

the Romans, like the janizaries among the Turks, formed the *centre* or *middle* of the army, *medium agmen*. And if *guioth* ſignifies *bodies* and *the middle*, it might well be made uſe of to expreſs the army of the preſence, "the cherubim "of glory," Heb. ix. 5. In the common tranſlation we are forced to ſupply *vallies* or *places*, to make room for *the carcaſſes* of the ſlain, whereas in Jerem. xxxi. 40. *a valley of dead bodies* is expreſſed in very different terms, as it alſo is in xxxiii. 50.

Hence, I hope, it is evident that the author of the Second Argument in defence of Chriſtianity did not follow the opinion of Aben Ezra merely becauſe "we ſay in Engliſh a corps or body of "men."—This ſuggeſted as the only reaſon, and detached from its place, and from every other argument connected with

with it is more ridiculous than juſt. The author has nothing more to add in ſupport of this opinion than what the reader will find in the Second Argument, to which he refers him. It is not in Pole's *Synopſis Criticorum*, and ſeems on many accounts preferable to any inſerted in that collection.

Upon the laſt verſe in Pſalm cx. Anonymous is pleaſed to remark, that "Sharpe takes drinking of the torrent "to mean the ſame with drinking of "the cup of affliction; only to be a "ſtronger phraſe. But he brings no "authority for his opinion, unleſs it be "that of Pſeudo-Jerom, whom ſee in "the ſeventh vol. of the Verona edition. "I know not what ſenſe to fix to [39] this "verſe."

39 Appendix, p. 333.

Having

Having proved from kindred dialects and all the antient verſions, that the word, which in the Engliſh tranſlation is rendered *brook*, ſhould be *a torrent*, or ſuch floods as are formed in the vallies by the rains that ruſh down the hills in winter, I concluded that the drinking of ſuch waters conveyed a ſtrong image of diſtreſs, ſuch as Pſeudo-Jerom calls—*aquas triſtes, aquas quæ non habent lætitiam, bibit Dominus noſter de torrente iſtius ſeculi.* It ſeemed alſo very natural to refer to a ſimilar paſſage in the epiſtle to the [40] Philippians: in both the cauſe of the exaltation is aſcribed to his ſufferings. *Quia ergo bibit Dominus de torrente, & guſtavit mortem: propterea exaltavit eum Pater, & dedit ei nomen, quod eſt ſuper omne nomen.*

[40] Chap. ii. 8, 9.

By

By comparing the propheſy concerning the Meſſiah in Iſaiah lii. liii. with Pſalm cx. I flattered myſelf with having obtained a complete victory over all our adverſaries, by exhibiting one of the cleareſt proofs, from propheſy and events, that Jeſus was the promiſed Meſſiah. " In both he is deſcribed as one extolled " and exalted and very high. In both " he is ſaid to have kings and nations " againſt him, whom he is to ſubdue " and convert: he is to ſprinkle, as it " is in Iſaiah, many nations by baptiſm " and the dew of his doctrine: they are " to become ſilent through aſtoniſh- " ment, and ſhut their mouths before " him. He is to rule in the midſt of " his enemies: he ſhall judge among " the heathen; he ſhall ſhake and con- " vert the heads over many countries. " The ſeed ſown is to increaſe; his " people to exceed the drops of the dew

" of the morning: yet it hath pleaſed
" the Lord to bruiſe him. He is to
" drink of troubled waters; and, there-
" fore, becauſe he hath poured out his
" ſoul unto death, ſhall he be exalted,
" or [41] lift up his head."—If I had no other authority, no other evidence than that which reſults from this compariſon between the two prophets, Iſaiah and the Pſalmiſt, it is of ſufficient force to ſatisfy me, as it may many more whoſe underſtanding is not greatly ſuperior to my own.—" But he brings no authority
" for his opinion, unleſs it be that of
" Pſeudo-Jerom."—If all that has been ſaid above is not ſatisfactory, I ſhall beg leave to introduce, as an advocate for the ſame opinion, the good and great Dr. Hammond, whoſe commentaries will ever

[41] Second Argument, p. 285.

be received with the higheſt approbation by all ſincere Chriſtians. In the preface to his annotations on the Pſalms he ſays, "he had the directions of the Jewiſh "ſcholiaſts, eſpecially Aben Ezra and "Kimchi, and ſometimes of the Jewiſh "Arab interpreter, and of Abu Walid "and R. Tanchum; which three, ſays "he, I wholly owe to the favour of my "moſt learned friend Mr. Pocock, who "hath theſe manuſcript rarities peculiar "to his library, and hath been forward "to communicate them, and which is "more, his own great judgment in ſe-"veral difficulties, when I ſtood in need "thereof."

It is not to be doubted but that he conſulted the moſt learned orientaliſt Dr. Pocock in his interpretation of Pſalm cx. from which I ſhall take leave to tranſcribe ſome parts of the paraphraſe, with the intire note upon verſe 7.

This Pſalm is a "prophecy of the "exaltation of the Meſſias to his regal "and (which never belonged to David) "ſacerdotal office; both of which are "by him exerciſed at the right hand of "his Father, and ſettled on him as the "reward of his humiliation and paſſion. "Phil. ii. 8, 9."

In his paraphraſe of the ſecond verſe Dr. Hammond obſerves, "His king-"dom is to be a ſpiritual kingdom, ex-"erciſed by the ſword or ſceptre of his "ſweet but powerful ſpirit, the goſpel "of Chriſt, the power of God unto "ſalvation to all that believe and obey "it. And this ſhall firſt be preached "(after his reſurrection and aſcenſion) "by his apoſtles at Jeruſalem (ſee Pſ. "ii. 6.) to thoſe that crucified him, and "from thence it ſhall be propagated to

" all Judæa, and then to [42] all parts of
" the habitable world, on purpoſe de-
" ſigned to bring home ſinners to re-
" pentance and change of life. And
" the ſucceſs thereof ſhall be admira-
" ble, a church of humble, obedient
" Chriſtians, gathered from amongſt his
" greateſt enemies, ſome of the rebel-
" lious Jews, and great multitudes of
" heathen idolaters."

The paraphraſe of the ſeventh verſe is in the words following: " Thus ſhall
" the Meſſias and his kingdom be ad-
" vanced; and all this but a propor-
" tionable reward, deſigned by his Fa-
" ther, to his great humiliation, and
" patience, and fidelity, and conſtancy

[42] See Want of Univerſality no Objection to the Chriſtian Religion, a diſcourſe by the author of the Second Argument.

" in

" in the purſuit and diſcharge of the
" office prophetic aſſigned him here on
" earth, the calling home ſinners to re-
" pentance: in this he ſhall be ſo dili-
" gent and induſtrious, ſo vigilant and
" intent on all opportunities of advan-
" cing this end, of doing the will of his
" Father, the work for which he was
" ſent, that he ſhall wholly neglect
" himſelf, his own will, his own eaſe,
" his own ordinary food, take that which
" comes next, and is moſt mean and
" vile, like a general in the keeneſt pur-
" ſuit of his enemies, that ſatisfies the
" neceſſities of nature with water out of
" the next brook, &c. (and with the
" ſame alacrity he ſhall at laſt undergo
" the moſt contumelious death) and for
" this eſpouſing of God's will, and de-
" ſpiſing and contemning himſelf, God
" ſhall highly exalt him, and poſſeſs
" him of that both regal and ſacerdotal

" power, to continue to him and by his
" hands, in that humane nature, wherein
" he thus ſerved his Father, to be ad-
" miniſtred for ever."

The note upon the ſeventh verſe is—
" נחל ſignifies any *hollow place* or *vale*,
" or receptacle of *waters*, and from
" thence a *ſmall river* or *brook*, which
" hath not its original from any ſpring,
" but is filled with rain waters, and is
" full in the winter, but in ſummer is
" dried up. So Gen. xxvi. 17. בנחל
" *in the valley of Gerar*. Joel iii. 18. a
" *fountain ſhall come forth and water* את נחל
" *the valley of Shittim*; and 2 Kings
" iii. 16. *make this valley full of ditches*;
" and ver. 17. *ye ſhall not ſee rain, yet*
" *that valley ſhall be filled with water*.
" And being here joined with בדרך *in*
" *the way*, it ſeems to ſignify no more
" than thoſe plaſhes of water, which in
" winter

" winter are frequent in the *highways*
" from the fall of much rain. These,
" firſt, from the places where they are
" collected (no pools on purpoſe pro-
" vided for the receipt of waters, but
" every little cavity in the way, which
" is thus filled by rain); and, 2dly, by
" the ſtaghancy or ſtanding ſtill of theſe
" waters; and, 3dly, by the frequency
" of paſſengers fouling them, are to be
" concluded very unfit for the uſe of
" men, very inconvenient for *drinking*,
" and would never be uſed for that pur-
" poſe, were it not by him that hath
" no other, or that ſo far intends the
" haſte of his way, and ſo far deſpiſes
" or neglects himſelf, as to content him-
" ſelf with the worſt and meaneſt ſort
" of accommodation, that which will
" juſt ſatisfy the neceſſities of nature.
" This is moſt obſervable of ſoldiers in
" an haſty march that are thirſty, but

" will

" will not make ſtay at an inn to refreſh
" themſelves with wine, or ſo much as
" go out of their way to make choice
" of or ſeek out for wholſome water,
" but inſiſt on their purſuit, and ſatisfy
" their thirſt at the next receptacle of
" waters, the next puddle, or trench,
" or ditch, or *brook*, they meet with.
" This is a ſign of great alacrity in a
" ſoldier, and withal of great humility
" and contempt of hardſhip and diffi-
" culties, of ſubmitting to any the
" meaneſt and moſt ſervile condition:
" and may well here be uſed poetically
" to expreſs the great humiliation and
" exinanition of the Meſſias, aſſuming
" the real form and all the mean offices
" of a ſervant, purſuing the work to
" which he was ſent with all alacrity,
" counting it his *meat* (and *drink*) *to do*
" *the will of him that ſent him*, and
" finiſh his work, John iv. 34. and in

" fine

" fine laying down his life, ſuffering as
" willingly a moſt bitter, contumelious
" death; which being by him expreſſed
" by *drinking of a cup*, and that a ſpe-
" cial ſort of *cup*, ſuch as others would
" not probably be content with (*are ye*
" *able to drink of the cup that I ſhall*
" *drink of?* Matt. xx. 22.) and that an
" inſupportable *bitter cup*, Matt. xxvi.
" 39. 42. *(Father, if it be poſſible, let*
" *this cup paſs from me)* it may very
" fitly be extended to his death, as well
" as to all that was preparative and *in*
" *the way* to it. And to this the *lifting*
" *up his head*, reigning victoriouſly over
" all his enemies, being conſtituted judge
" of quick and dead, is here juſtly ap-
" portioned, according to that of Phil.
" ii. 8, 9. *He made himſelf of no repu-*
" *tation, but humbled himſelf, and became*
" *obedient unto death, even the death of*

" *the croſs. Wherefore God hath highly*
" *exalted him.*"

" Another notion there is of נחל for
" a *torrent* or *river*. Prov. xviii. 4.
" Amos vi. 14.——If it be here taken
" in that notion, then *drinking* of it
" may be a proverbial ſpeech to expreſs
" victory. Iſai. xxxvii. 25.—And if that
" be the notion here, then the phraſe
" ſignifies Chriſt's victory atchieved by
" his death over Satan, ſin, and hell;
" which, being wrought upon the croſs,
" is fitly precedaneous and preparative
" to the *lifting up of his head.*"

If the reader is not convinced by what Dr. Hammond has ſaid, it will be to little purpoſe to produce more names in ſupport of his opinions; ſince the greateſt names can yield no authority without facts

facts and reaſoning. His arguments in general are ſtrong and clear, and founded upon juſt criticiſm.—It is, however, to be lamented that the occaſion of writing each Pſalm has not been accurately aſſigned by commentators; without which it is ſcarcely poſſible that the true meaning ſhould every where be diſcovered. Something in this way was attempted by Samuel Thorſhill, preceptor to the royal family, who addreſſed the lords and commons, aſſembled in parliament, in behalf of a project he had formed of "diſpoſing the Bible into a method and "harmony, by tranſpoſing the order of "books and chapters; inſerting the ſa-"cred oracles according to the times in "which they were delivered; and the "Pſalms in thoſe places, or on thoſe oc-"caſions, which they were framed to "ſuit, in ſuch a manner, that by the "mere force of ſeries and connexion,

" the hiſtorical and prophetical parts " might reciprocally explain and au- " thenticate [43] each other."

In the concluſion of the diſſertation upon Pſalm cx. in the Second Argument for Chriſtianity, the author having borrowed all the light he could obtain from Aben Ezra and other writers, from the full force of expreſſions obtained by comparing different dialects, and from parallel paſſages, is ſo far from any violent prejudice in favor of his interpretation, that he earneſtly wiſhes for more and better information than he has been able to collect, and which he flatters himſelf may be expected from the collations of his learned friend Dr. Kennicott. In the mean time he leaves the reader to determine as he pleaſes in favor of the modern Hebrew copies, or Greek or Latin

[43] Second Argument, p. 52.

ver-

verſions; and aſſerts that if the Greek is to be followed, it will not be poſſible to apply this Pſalm to any other than Jeſus, the ſon of God,

The adverſary, my lord, can take no advantage from the different interpretations given to ſeveral words in this Pſalm by Chriſtian commentators. Indeed the evidences for the truth of the Chriſtian religion are too ſtrong to be refuted, and if the pure doctrines of revelation were generally underſtood and admitted, the evidences would never be diſputed. The greateſt difficulties and obſtructions may by ſound criticiſm, and good ſenſe, and good manners, be removed. Whenever theſe are employed the wit and ridicule of the French [44] LUCIAN will rather excite pity than laughter.

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44 The author of Dictionaire Philoſophique, Philoſophie de l'Hiſtoire, le diner du Comte de Boulainvilliers, Zapata, &c. &c.

As nothing could be more remote from the author's deſign in writing this letter than to give offence to any man, he hopes none will be taken. His opinions are left to depend upon their own ſtrength and evidence; he is no farther concerned for them than as they appear to him to be true. Under this diſpoſition of mind he hopes his errors are not many nor great: ſuch as will not deprive him of the honor of your lordſhip's friendſhip, in the enjoyment of which he is happy, being, with the moſt perfect regard,

MY LORD,

Your Lordſhip's moſt faithful

and obedient humble ſervant,

Temple,
Jan. 2, 1769. GREGORY SHARPE.